156 the 'umda, Hajj 'Ali seems to imply that he himself is capable
159 of understanding and leading the Bedouins during this period.
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178 Hajj 'Ali has formulated some positive and constructive
177 ideas relating to the period of transition which now faces
829 al-Qasr, and they are related to his analysis of the pressing
needs of the day.

> The Bedouins need many things: they need factories as there are in the Nile Valley. For the desert, here in particular, we need olive presses. This will raise the profits of the farmer . . . We need [244] a factory for canning tomatoes, for the whole desert • [489] plants them and the transportation is such that we cannot get them to the market . . . The biggest change in the desert results from the presence of 12,000 government workers; there were only 20 or [871] 30 before the World War. There were no schools, now there a few. You cannot find a six year-old boy who does not go to school; about thirty per cent of the girls in al-Qasr go to school also . . . Another cause of change is due to the fact that everyone now watches his neighbor, he sees what he [209] does and he imitates him. Today, I listen to the radio and tomorrow my neighbor buys one. Evolution [212] (tatawwar) is taking place, and the people here are realistic about it. For instance, I do not know reading and writing, and sometimes I must dictate a letter to my son . . . My son knows better than I, and I know better than my father did, who lived in al-Qasr for thirty five years without knowing anything about the streets of Marsa Matruh.

156 Hajj 'Ali is both subjective and objective about
159 change, as we can note from the comment about the radio.
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178 In a non-doctrinaire fashion, Hajj 'Ali stresses the great
177 value of education while being aware of his own deficiencies
in this area. However, as a counterbalance, he seems to